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ABSTRACT

This practicum paper uses previously unavailable data from the Chicago Board of Education and the 1990 census to update a 1992 study of Native American dropouts in Chicago public schools. An overview of Chicago's American Indian population focuses on the Uptown area, a low income neighborhood in which one fifth of the city's Native Americans reside. While collection of useable data on American Indian children continues to be a problem, some difficulties were remedied by formally requesting information from the appropriate department of the board of education. The inaccuracy of racial data from individual schools and other deficiencies might be overcome if a Native American community agency approached the board and helped to develop an appropriate instrument. Profiles of the Chicago public school system and general student population are followed by an examination of the Audubon School Project, which clusters American Indian elementary school students. Also examined are existing community-based tutoring programs and the problems of Indian students in Chicago high schools. While the American Indian dropout rate is very high, the lack of individualized statistics makes definitive conclusions impossible. The population of Native American students is so small, mobile, and widely dispersed that tracking of individual progress through the system is necessary. Other recommendations call for a communitywide educational needs assessment, coordination and training for community tutoring programs, and community outreach. Contains 35 references. (SV)

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ED 404 049

AMERICAN INDIAN EDUCATION IN THE CHICAGO PUBLIC SCHOOLS: ANOTHER LOOK

by

BRANDA CARL

Submitted to the author's Degree Committee in fulfillment of the Field Project Requirement.

NAES College/Chicago

MAY 04, 1993

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*Note: Appendices not included in copy received by ERIC.

American Indian Education in the Chicago Public Schools:

Another Look

As indicated in the 1992 NAES study, American Indian Education in the Chicago Public Schools: A review and Analysis of Relevant Data and Issues[1], Native Americans have the highest dropout incidence of any racial/ethnic group enrolled in the Chicago Public School system. The NAES study states that "American Indian children in Chicago have all the risk factors associated with poor school achievement" (46). Beyond that, "poor school achievement" is, in and of itself, a "risk factor" for future success. In other words, those dropout statistics we're seeing are apt to be seen as unemployment statistics in the near future, and as today's dropouts begin to raise families, they become "risk factors" in their children's future. As Chicago's Native American population is disproportionately young[2], the social ramifications are potentially disastrous for a community already under seige.

Although American Indian Education was published in 1992, the research for the publication was conducted in 1991 - 1992. As the NAES study has only recently been made available for dissemination, it is unreasonable to presume that many of the

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[1]American Indian Education in the Chicago Public Schools: A Review and Analysis of Relevant Data and Issues, edited by George Cornell, is variously referred to throughout this report as "the NAES study," "the NAES report," or "American Indian Education."

[2]According to AIEDA's 1/18/93, Chicago Indian Population Basic Information Based on 1990 Census, 30% of Chicago's Native American population is under age 18, as compared with 18% under 18 of Chicago's white population (4).

recommendations put forth in the study have been acted upon in any meaningful way. However, sufficient time has passed to warrant an update of the dropout situation and a review of some of the educational programs mentioned in the NAES study pursuant to gauging their impact on the dropout problem. By including statistical data from the Chicago Board of Education and data based on the 1990 census that was not available at the time the original NAES study was completed, this report intends to clarify and better define the dropout problem as it currently exists within Chicago's Native American student population. Hopefully, the identification of problems existing within the community itself will help us, as a community, to begin to address those problems.

Specifically, this report begins with an overview of the Chicago American Indian community, and then analyzes the problem of collecting useable data regarding American Indian children within Chicago public schools. An overview of the Chicago public school system, and a profile of the general student population is followed by an examination of the Audubon School Project, wherein Chicago American Indian children are clustered. The problems involved in evaluating available data regarding American Indian students at Audubon and other Chicago schools are examined, and the necessity of developing an effective data reporting system is discussed. This report also examines existing community based tutoring programs, and problems faced by American Indian students in Chicago high schools. It concludes with a list of recommendations for the problems discussed herein.

Chicago's American Indian Population: A Community Dispersed

While there have always been American Indians living in Chicago, census records indicate that until the 1950's the number of Native Americans living in Chicago remained below 1,000. Although it was by no means the only factor prompting an increase in urban Indian populations, the 1951 enactment of a relocation policy as part of the federal government Termination policy dramatically increased the flow of Native Americans to America's cities. As part of the relocation initiative, Indian adults were encouraged to move from reservations into selected urban areas, where it was presumed they would be absorbed into the job market and the "American way of life." Because of its industrial capacity, Chicago was among those urban areas targeted for government relocation efforts. Essentially another in a series of assimilationist attempts to divorce Native Americans from their culture "for their own good," relocation was based on the premise that, if reservation Indians were transported to cities they, like European immigrant populations, would rapidly become mainstreamed. Despite the fact that educational and employment opportunities provided as part of relocation programs fell far short of those promised, some of the several thousand reservation Indians who were relocated to Chicago did achieve a greater degree of economic success than they would have enjoyed had they remained on reservations in the 1950's, but often this success came at the expense of cultural identity. For some Native Americans, relocation resulted in both fiscal and cultural deprivation. When they were unable to succeed in their new environment and estranged from their old, they joined the ranks of urban poor.

Chicago's Native American population swelled from 774, according to the 1950 census figures, to 6,804 in 1970 (both figures refer only to the Native American population living within Chicago city boundaries, as opposed to the larger Standard Metropolitan Statistical Area [SMSA], which includes both the population of Chicago and geographic areas adjacent to it). Although never confined exclusively to one area of the city, the largest proportion of Native Americans settled in the Uptown area of Chicago.

In large part, the profile of American Indian children portrayed in NAES' American Indian Education in the Chicago Public Schools is that of American Indian students living in the Uptown area of Chicago. It is essentially this same group of students who are reexamined within these pages.

The 1990 census figures reveal that, of the 21,836 Native Americans living in Illinois, 7,064 live in Chicago (LaPier, "Chicago's..." 4), and of that number, 652 live in Uptown (LaPier "Chicago's..." 22). 1990 census statistics show that, although a considerable population shift has occurred within the Native American community, with approximately 10% of Chicago's Native American population, Uptown still has a larger Native American population than any other Chicago neighborhood. When compared with the 1980 census figures, wherein 19.6% of Chicago's Native American population were listed as living in Uptown, a dramatic demographic decrease of almost 50% has occurred in the percentage of Native Americans living in the Uptown area (LaPier, "Demographic Changes..." 1). In addition to the Uptown area, four other lakeside Chicago communities have experienced decreases of 50% or more in the percentage of Native American

population within the ten year period between the 1980 and 1990 censuses (LaPier, "Demographic Changes..." 1).

In tandem with the population dispersal the societal composition of Uptown has changed considerably in recent years in that, according to American Indian Economic Development Association's (AIEDA) yet to be released Demographic Changes in the Chicago American Indian Community: "...the geographic area once holding the largest proportion [Uptown] of the Indian population now holds the greatest concentration of Indian poor" (16). This dire assertion seems to be statistically borne out in that, whereas the overall per capita income for Native Americans living in Chicago was $11,251 in 1989, the 1989 per capita income for Native Americans living in Uptown was $6,013.52 (1990 Census, "Per Capita Income by Race").

The income discrepancy between the greater Chicago Native American community and the Native American community in Uptown appears to be partially attributable to the significantly higher percentage of single parent households with children living in the Uptown area. While the 1990 census figures indicate that at 21.5%, the percentage of Native American children aged 5 - 17 is only slightly higher in Uptown than it is within the total Native American population in Chicago (20.96%), the occurrence of single parent households is 35% among Chicago Native Americans compared with an incidence ratio of 50% in Uptown (LaPier, "Chicago's..." 24).

While the AIEDA demographic report indicates that "the 'ghetto' concept of minority community and residence patterns does not apply to Indians in Chicago" (3), in

that poor Indians are not concentrated within public housing monoliths, "...those families living in the Uptown area are more likely to become clients of Social Service than families living farther away," who "...were able to find work and provide adequate support for their families...and [have moved out of the Uptown area] in search of better housing, better neighborhoods, perhaps better schools" (12,15).

Lack of Credible Data: Still a Problem

The data deficit that presented problems in compiling the NAES report is still immediately apparent to anyone attempting to elicit information about American Indians in Chicago schools. At less than one percent of Chicago's total population, Native Americans are often overlooked. Indeed, a 1984 study conducted by NAES college revealed a "significant undercount" (AIEDA, Bicentennial 1) in the numbers of Native Americans residing within Chicago as reported in 1980 census statistics. There is also, as American Indian Education in Chicago Public Schools correctly points out "...a large margin of error due to the small sample size" (24) in any statistical data compiled on Chicago's Native American population.

Beyond the actual reliability of informational data obtained lies the problem of the means and methods of simply obtaining information. In describing the difficulties they experienced in researching the NAES report, compilers of the NAES study cite Coleman's observations regarding the difficulties of dealing with government agencies:

> "Government agencies...are sometimes blatant in their attempts to ensure that data from research they have commissioned not be used in ways that

> can hurt them. Techniques used to avoid this may include the use of small, compliant research organizations, often wholly dependent on the agency for their existence and seldom associated with a university; they may also include the use of extensive red tape to block access to data by outsiders; and they may include the burying of report results which are inimical to agency interests" (American Indian Education, 24; Coleman, 223-4).

While even a cursory awareness of the history of interaction between governmental agencies and American Indian organizations affirms that one must always be wary when dealing with bureaucracies, the problem seems to go beyond governmental recalcitrance, as illustrated by the following exchanges involving community members and Chicago Board of Education personnel: In December of 1992, when I questioned her about difficulties encountered in researching the original NAES report, Dr. Terry Straus, former Senior Resident Faculty, NAES Chicago Campus, indicated that, in addition to the problems created by East Indians who "self-identified" as "American Indian" (American Indian Education, 24), NAES researchers had encountered problems resulting from public school personnel determining racial designations on the basis of students' "looks." In other words, if a child "looks" Indian to a school administrator, he is apt to be coded Indian, regardless of race; conversely, as most non-Indians have a rather myopic view of what an Indian child "looks" like, Indian children are frequently mistaken for Hispanic, White, or "Other." Immediately after talking with Dr. Straus, I telephoned the General Information number for the Chicago Board of Education and was given the number for Dr. Bill Rice, Director of the Chicago Board of Education, Bureau of Management, Information, and Analysis. I then questioned Dr. Rice about Dr. Strauss's observations.

Dr. Rice indicated that racial designations are sometimes assigned solely on the basis of "visual identification." Dr. Rice further indicated that, although his office does not routinely question the reliability of statistical data provided by individual Chicago public schools, it does initiate reviews of specific data when requested to do so by community organizations. He freely admitted that, when scrutinized, racial data provided by individual schools frequently is inaccurate. When problems with compilation of statistical data are determined to exist within a particular school, Dr. Rice states that his office recommends corrective measures designed to improve the accuracy of the statistical information provided.

In my December, 1992, conversations with NAES's Dr. Jones[3], Coordinator for the Role Models Program at Audubon School, she revealed that she had not been given achievement test results for Audubon School children. Although Dr. Jones had been assured by Board of Education personnel directly involved in the Audubon project that the children in the project are progressing nicely, such assurances are an inadequate substitute for the hard data needed to assess the effectiveness of the Audubon initiative.

While Dr. Jones' seeming inability to wrest necessary data from Audubon personnel may, at first glance, appear to illustrate unwillingness on the part of the Board of Education and its personnel to provide her with vitally needed statistical information,

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[3]As the intention of relating this and other, similar incidents is to illustrate the need within community organizations to dialogue more effectively with other agencies, the names of particular individuals have been changed in order to avoid any embarrassment to them.

examination of the means Dr. Jones had employed to extract the desired data indicates that this is not necessarily the case. As per her statements, Dr. Jones had verbally requested academic achievement data several times from Jane Smith, a teacher directly involved in the Audubon project. After speaking with Dr. Jones, I telephoned Ms. Smith, advised her that I was from NAES, and requested blind academic achievement test score data on Audubon children. Ms. Smith correctly informed me that she had been cautioned by the Audubon principal not to release statistical data. When I telephoned another community person involved with the Audubon Project, I received essentially the same response that I had received from Ms. Smith. Both of these people know Dr. Jones (and do not know me) and may well sympathize with her informational dilemma. They may even have been willing to forward statistical data to her but, had they done so, they would have done so unofficially, because Dr. Jones had not followed Chicago Board of Education protocol, in that she had not, in her official capacity, formally requested the information she desired from the appropriate department of the Board of Education[4].

When I telephoned Dr. Rice, the appropriate Board of Education employee from whom one requests Chicago Public Schools statistical data, I found him to be most cooperative. By simply explaining to Dr. Rice who I was and what I wanted, and by

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[4]The use of this particular example is not meant to reflect negatively on any of those named herein, but to illustrate a communitywide tendency to depend too much upon personal contacts. While personal contacts remain a valuable source of information, they are no longer the only source of information available to the Native American community.

following up our conversation with a written request for information, I was able to provide Dr. Jones with the information she had so long desired.

The two foregoing examples illustrate the very real need within the Native American community to establish formal intra-agency communication with the Chicago Board of Education. There are problems with some Board of Education data and there are valid legal constraints that preclude the Board of Education and individual schools within the Chicago Public School system from providing certain data to unauthorized individuals. However, as illustrated by Dr. Rice's handling of the misclassification of Native American students as alluded to by Dr. Straus, when asked to do so, the Board of Education is willing to work with community organizations to improve data reliability.

The problem in obtaining Board of Education data does not appear to be one of inaccessibility, as the Board of Education regularly provides statistical information to non-profit agencies and community groups throughout Chicago. In neither of the two aforementioned examples, had the Chicago Board of Education been formally approached by the community pursuant to obtaining or correcting Chicago Board of Education data. Simply put, the problem is that none of the agencies currently overseeing tutorial programs and special needs classes within the Native American community has an instrument in place for collecting and disseminating academic achievement data from the Chicago Board of Education.

If statistical data on Native American children enrolled in private schools, secular and non-secular, is available, it is not being consistently accessed by Chicago Native

American community organizations. The four University of Chicago Lab School students[5] mentioned in the NAES report (23) were discovered only because Dr. Terry Straus' children, who are enrolled at Lab, knew them. The NAES study "[drew] on the Coleman study and individual interviews with Indian parents in the Chicago area" (34) for information on Indian children in the Catholic school system because "the Chicago Archdiocese does not keep educational statistics by racial category"(34). Telephone calls to Lab and the Chicago Archdiocese confirm that while neither currently compiles specific data on their Native American students, neither have these institutions been formally approached by any Native American community agency pursuant to creating an instrument for such data collection.

Chicago's Public School Population

According to the Chicago Board of Education, the total student population enrolled in Chicago public schools was 409,731 as of September 30, 1991. Whites are a distinct

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[5]University of Chicago Laboratory School (Lab) is a private, secular school with classes from preschool through 12th grade. Since the NAES report was published, another child has enrolled as a sophomore at Lab, bringing the total known Native American children to five, of whom only two are coded as Native American). As of this date, one of the four Lab students mentioned in the original NAES report has graduated and is enrolled in a state university, two are seniors in high school, and the fourth is in the 8th grade. Although the dropout rate at Lab is low, there is an attrition rate resulting from Lab's policy of refusing to retain students who do not consistently demonstrate high levels of academic and behavioral performance. While no information is readily available on the numbers of Native American children who may have been dropped from the Lab roster, certainly the socioeconomic data on Native American students at Lab would be useful in assessing factors affecting their academic achievement vis a vis their public school peers.

minority within Chicago public schools, with only 11.6% of the total student population. The majority of Chicago public school students are Black (57.2%). The second largest ethnic group represented in the Chicago public schools system is Hispanic (28%), followed by Asian/Pacific Islanders (3%). As only 0.2% of the total Chicago public school population, Native Americans are definitely in the minority. On the 1991 Illinois Goal Assessment tests[6] administered to all Chicago public school students, Native American students as a group scored below Asian and White students, but above Hispanic and Black students (See Tables 1 and 2).

Table 1
*1991 Illinois Goal Assessment: Chicago public school students
Percentage at or above national norms (Grades 1 - 8)

	Reading		Math	
	Boys	Girls	Boys	Girls
Whites	44.4	47.4	52.0	49.5
Blacks	17.5	22.3	23.0	25.8
Hispanic	21.0	25.5	28.5	27.1
Asian	48.2	52.3	66.3	65.6
Nat. American	40.5	38.1	42.9	39.7

[6]The Illinois Goal Assessment tests are similar to the Sanford Academic Achievement Tests. Unlike the Iowa tests, the Illinois Goal Assessment tests are administered systemwide throughout all public schools in the state of Illinois.

Table 2
*1991 Illinois Goal Assessment: Chicago public school students
Percentage at or above national norms (Grades 9 - 12)

	Reading		Math	
	Boys	Girls	Boys	Girls
Whites	48.9	51.9	42.4	35.5
Blacks	17.9	23.5	12.2	12.8
Hispanic	26.4	27.6	20.7	16.3
Asian	43.4	43.7	62.2	56.6
Nat. American	50.0	51.6	54.1	37.1

*Statistics provided by Dr. Bill Rice, Director, Chicago Board of Education, Department of Research, Evaluation, and Planning.

A superficial comparison of the 1 - 8 grade achievement statistics for Native American students against the 9 - 12 grade achievement statistics for the same ethnic group might lead one to believe that Chicago's public schools are doing an exemplary job of educating American Indian children. After all, the median scores in reading and math show marked improvement when one compares the scores of 1 - 8 graders to those of 9 - 12 graders. Certainly the statistics for 9 - 12 grade Native American students compare favorably with other 9 - 12 ethnic groups. What is <u>not</u> reflected in the above stated achievement statistics <u>is</u> the dropout rate for Native American students. Of the 35 Native American students who were enrolled as freshmen in Chicago public schools in 1990, only 17 were included within the Chicago public school Sophomore class of 1991,

and by 1992 only 12 Native American students are listed as Juniors in Chicago public high schools (Chicago Board of Ed, "Student Enrollment by Race." See appendix).

One cannot determine from the information available how many of 1990's Freshman class opted to attend private, reservation, out of state, or out of district schools. While it is improbable that all of the 23 Native American students who were listed as Freshmen in 1990 but not as Juniors in 1992 are dropouts, it is probable that at least some of that number have dropped out. Judging by the degree of "improvement" reflected in the high school achievement scores of Native American students over those of Native American students in the lower grades, the NAES report is probably correct in its assertion that "course failure has a heavy impact on dropout rates...for Chicago Indian students..." (41).

Audubon School: The Cluster Approach

"The Audubon School Project is based on the cluster approach: congregating Indian children in one school or environment so as to facilitate a specialized academic agenda," according to the NAES study (19). A total of 79 Native American children, grades 1 - 8, were included in the Audubon School Project for the 1990 - 1991 school year (Dr. Bill Rice, 1/17/93). The Native American students enrolled at Audubon School are almost exclusively from the Uptown area.

As the Uptown community has changed, so has Audubon. Whereas Audubon's Parent Teacher Organization (PTO) noted that in 1985 29% of Audubon students were

from low income families (Citizens' School Committee, 80), according to the Chicago Sun-Times, in 1990, 67.8% of Audubon students were from low income families ("School Report Card," 11/1/90). Although the Board of Education does not compile statistics correlating student ethnicity and poverty, during a January, 1993, conversation Dr. Bill Rice indicated that all but one of the Native American students at Audubon participate in the free lunch program, so it can reasonably be assumed that virtually all of the American Indian children at Audubon are from low income families.

The Audubon Project is comprised of two components. Initiated in school year 1989-1990, the first component of the Audubon Project provides direct educational services. (The second component, The Role Models Project, is discussed in the next section of this paper). Under the Audubon Project umbrella, the Native American Cultural Program (NACP) is housed at Audubon. As one of the Chicago Board of Education Options for Knowledge programs, NACP employs two Native Americans, one a fulltime teacher and the other a school assistant, who conduct classes in Native American history and culture for all Audubon students. Audubon is also the site for the Title V American Indian Tutoring Program which employs one full time Native American tutor who provides academic achievement assessment, referral, and tutoring services for Native American students grades 1-8.

While the educational/tutorial component of the Audubon Project has not been in place long enough to have generated definitive program assessment data, an examination of academic achievement statistics from 1990-1992 reveals a glaring need

for creation of a system whereby the academic progress of individual Native American students is monitored (See Table 3).

Table 3
Audubon School Project
Class Size and Grade Levels
American Indian Students for 1990-1992

	1990			1991			1992		
Grade	Class Size	Rdg. Level	Math Level	Class Size	Rdg. Level	Math Level	Class Size	Rdg. Level	Math Level
1st	4	1.6	1.5	9	1.2	1.8	6	1.5	1.6
2nd	10	1.4	2.5	5	2.6	2.8	5	2.3	2.9
3rd	6	2.9	3.6	8	2.8	3.3	4	4.1	4.3
4th	7	4.0	4.2	7	3.7	4.0	7	4.6	4.4
5th	9	3.6	4.3	12	4.8	4.8	6	5.3	5.3
6th	9	5.4	5.4	11	5.4	5.4	12	5.2	5.5
7th	3	7.4	7.6	10	6.2	6.3	10	6.9	6.0
8th	3	6.4	6.7	4	8.8	7.7	11	7.7	7.1

Even when "clustered" as they are at Audubon, the number of American Indian students in the Chicago Public School system is small. As the NAES study correctly points out, "There is not a great deal of statistical data [on Native American students]; and what there is has a large margin of error due to the small sample size" (24). The high degree of mobility existent within the Native American student population only

exacerbates the data gathering problem as evidenced by the Native American students who were 6th graders at Audubon in 1990:

There were 9 Native American students enrolled as 6th graders at Audubon in 1990, 10 Native American students in the 7th grade class of 1991, and 11 in the 8th grade class of 1992 (Chicago Board of Education). If one presumes that all 9 of the 1990 6th graders remained at Audubon where they became 7th graders in 1991 and 8th graders in 1992, then one new student entered the Audubon Project as a 7th grader in 1991, and another as an 8th grader in 1992. As all of the statistics provided by the Chicago Board of Education are "blind" in that they do not allow one to elicit the history or track the progress of individual students, it is impossible to determine whether the Native American students who entered Audubon in the 7th and 8th grades were academically above, below, or at parity with the Native American students who had presumably been in Audubon from the onset of their school careers. As the median Iowa test scores of new students are factored into the median Iowa test scores for the Audubon Project students in both 1991 and 1992, they are included in the academic achievement data that is used to assess the success or failure of the Audubon Project.

As the above mentioned incident illustrates, in addition to the need for the various community agencies involved in overseeing portions of the Audubon Project or involved in working with the Audubon Project students (i.e., those agencies that provide tutorial services to Audubon students) to dialogue with and obtain information from each other and the Chicago Board of Education, there is a very real need to develop and implement

a system whereby the academic progress of Native American students within the Chicago Public School system can be monitored on an individual basis.

An examination of the 1990, 1991, and 1992 Iowa test scores for Native American students at Audubon Project further illustrates the problems associated with the use of blind statistics vis-a-vis small, highly mobile student populations. As shown in Table 4 of this report, literally every class of Native American students at Audubon has gained and/or lost students every year since the Audubon Project's inception.

Table 4
Audubon School Project, 1990-1992
Median Grade Levels

Grade	Median Grade Level	Grade	Median Grade Level
1st	1.5	5th	4.7
2nd	2.4	6th	5.4
3rd	3.5	7th	6.7
4th	4.2	8th	7.4

* Median reflects combined Math and Reading scores.

As no information is available as to the academic achievement levels of any of the students who have entered or left the Audubon Project, it is virtually impossible to gauge their impact upon the overall effectiveness of the program. The result of this particular informational deficit is to render entire classes of Audubon students "untrackable," as illustrated by the following examples:

The median Iowa test scores for the 4 Native American students enrolled as 1st graders in Audubon in 1990 indicated that they were at grade level 1.6 in Reading and

1.5 in Math as of Spring, 1990. The same Audubon class, now 5 in number, scored at grade level 2.6 in Reading and 2.8 in Math when they were tested as 2nd graders in Spring, 1991. When tested in Spring, 1992, as 3rd graders, the class size was 4 and the median Reading and Math scores were 4.1 and 4.3, respectively (Board of Education). With the information available, not only is it is impossible to determine if the increase in class size from 1990 to 1991 was due to the simple introduction of one more child into the existing class, it is impossible to determine if the reduction in class size experienced from 1991 - 1992 was due to the loss of only one student. In other words, it is possible that 3 Native American students who were 1st graders at Audubon in 1990 attended another school in 1991 while 4 entirely new students entered the Audubon program in 1992, thereby increasing the class size by one. It is also conceivable that, in 1992, the other 2 students who had been 1st graders at Audubon in 1990 elected to attend another school while another new student transferred into Audubon, thereby achieving a class size of 4 for 1992. Given this unlikely but possible scenario, the Iowa test scores of Audubon's 1992 3rd grade class would reflect the academic achievement levels of none of the students tested as 1st graders at Audubon in 1990. While it is highly unlikely that the increase in reading achievement scores between 1991 and 1992 is attributable to anything as dramatic as a complete change in class composition, it is equally unlikely that the inclusion and departure of the same student would account for the apparent performance discrepancy in an entire class's reading achievement levels.

Another confusing picture is presented by an examination of the Iowa test scores of those Native American students tested as 5th graders in 1990. This particular class was comprised of 9 students, who averaged 4.3 in Math, and scored an alarming low 3.6 grade level in Reading. By the time they were tested as 6th graders in 1991, the class size had grown to 11, and median Math and Reading scores had risen remarkably (5.4 for each). By 1992, the class size had decreased to 10, but the Iowa scores for the now 7th graders revealed a miraculous improvement in Reading (6.9) but little progress in Math (the 6.0 Math median reflected only 6 months educational improvement had taken place in the year since they were last tested; in other words, they had lost consideralbe ground) (Chicago Board of Education, "Iowa Tests of Basic Skills").

As both of the foregoing examples illustrate only too well, the Native American students within the Chicago Public School system are so few in number and so mobile as to render virtually uselesss any statistical data that is not individualized. While an examination of the median grade level Reading and Math scores for Audubon's Native American 8th graders from 1990 - 1992 would seem to indicate that, other than the 8.8 grade level in Reading achieved by 1991's 8th graders, all three of the 8th grade classes profiled were below grade level, there are simply too many unexamined variables to let those particular statistics serve as an evaluation of the Audubon School Project (See Table 3, page 16).

The Role Models Project

Started in the 1991-1992 school year, the Role Models Project constitutes the second component of the Audubon Project. Through the Role Models Project, Native American children in the 6th, 7th and 8th grades at Audubon are exposed to positive images of Native Americans in the form of guest speakers. The Roles Models Project also sponsors monthly field trips in which Audubon parents are encouraged to join their children on excursions designed to strengthen family and community ties while providing culturally enriching experiences.

While it does not provide direct educational services, the Role Models Project is designed to foster self esteem in Native American students confronted with the same American educational system that prompted the following comments from John Bresulieu, chairperson of the Minneapolis public schools Indian parent committee:

> "Students felt threatened or ashamed to be identified as Indian in schools with few Indians or supportive services for Indian students. Other students, who cannot hide the fact that they are Indians, often face merciless teasing and ridicule from others who openly make fun of their names and appearances. Too many Indian students are often forced to defend themselves from such racial and physical harassment and are suspended and expelled from school as a result" (INAR, September 20, 1990).

In "American Indians Out of School: A Review of School-Based Causes and Solutions," Jon Reyhner notes that, "to build a strong positive identity, educators that the child interacts with in school need to reinforce and build on the cultural training and messages that the child has previously received. If educators give Indian children messages that conflict with what Indian parents and communities show and tell their

children, the conflicting messages can confuse the children and create resistance to school" (Reyhner, 39).

"Resistance to school" can certainly take the form of truancy, and as the NAES study indicates "American Indians in Chicago have been identified as having the highest truancy rates in the city [and] the correlation between attendance, truancy and achievement is an important one"(18).

The same lack of specific statistical data that makes assessing the educational component of the Audubon Project difficult precludes an accurate assessment of the Role Models program, but the program is popular with Audubon students and parents alike and the program's field trips are always well attended.

As the Role Models Project is popular among both parents and students, it is fertile ground for implementation of a program whereby parenting and tutoring skills could be taught to Audubon parents. While the Role Models Project introduces American Indian children to successful American Indian adults, the most consistent role models in a child's life are his parents, and children are more apt to emulate the behavior of the adults in their immediate home environment than that of outside role models. Although the Role Models Project encourages parents and children to spend quality time together on field trips, the program does not have a component whereby parents could be counseled and encouraged to improve the quality of the time spent with their children in the home. There are parenting programs within the community, but they are designed

to reach the parents of children younger than the 6th, 7th, and 8th grades involved in the Role Models Project.

Should a parenting/tutoring skills program be introduced at Audubon, it would require both of the existing Audubon School Project components to work more closely together. That, in and of itself, would address a problem. One person directly involved in the Audubon Project indicated to me that she only became aware that NAES was even doing a study on the dropout problem when she saw the completed NAES report. There appears to be a lack of communication between NAES, as the overseer of the Role Models Project and Audubon personnel involved in implementing the educational component of the Audubon School Project.

Although the Audubon School Project provides on-site tutoring services for Native American children at Audubon, it has no program provision for teaching Audubon parents how to effectively tutor their children at home. Should Audubon elect to design and implement a parenting/tutoring skills program for Audubon parents, it would increase both the effectiveness of the two existing components, and overall effectiveness of the Audubon School Project.

Community Based Tutoring Programs

While a number of community agencies provide tutoring services for American Indian children, no one agency offers tutoring programs for children from grade school through graduation. The Truancy Alternative Optional Education Program at the American Indian

Center no longer exists, but the Center still runs an after school tutoring and activities program for youths from grades 7 through 12. The Native American Youth Outreach Program at Truman College offers tutorial services for 16 - 21 year olds, while Indian Health Services offers tutoring for pre-teens. St. Augustine's program is designed for ages 6 - 12.

Indian Health employs a certified teacher as part of its program and, as the teacher involved is also working at Audubon, she is familiar with the Audubon students there, although there is no formal communication between Indian Health and the Board of Education. St. Augustine's tutoring program is dependent upon report cards and information provided by parents. Although five Audubon students are enrolled in the St. Augustine's tutoring program, no formal dialogue has been established between St. Augustine's and Audubon School Project personnel.

Careful screening and a limited amount of individualized training of tutors is practiced at Indian Health but there is no formal training program for tutors in the community. Suffice it to say that, although there are caring, competent individuals involved in all of these programs, there appears to be a communitywide need for formally trained tutors and access to individualized academic achievement data.

Even if we presume that Audubon and the tutorial programs both in and out of Audubon have successfully prepared Native American children for entry into high school, those programs must be considered successful, for they are designed only to prepare Native American children for high school, not to see them through it.

Cohort support systems thin when grade school friends go separate ways as Audubon graduates are dispersed throughout the high school system. Each Audubon graduating class is a small, but tightly knit group, so dispersal tends to impact more heavily upon Audubon graduates than it does on larger graduating classes. Even when clustered, Native American students are in the minority. Graduation for Audubon students (and parents) also means a reduction in support services at the very moment they are faced with entry into the high schools of what has been deemed the "worst system in the country" ("Chicago Schools Worst in Country").

Chicago Public High Schools

Once they leave the "cluster" of Audubon, Native American children must again confront the problems that prompted their "clustering" in the first place, for there has been no high school level counterpart for the Audubon School Project since the Little Big Horn School closed in approximately 1989 (Smith). The positive self image and cultural awareness that the Audubon Project attempts to instill in Indian children is very apt to be tested immediately upon their graduation into Chicago's public high school system. Because Audubon hosts the Native American Cultural Program wherein all Audubon students are familiarized with American Indian culture and history, it is reasonable to assume that non-Indian students at Audubon are more sensitive to racist images about Native Americans than are most non-Indian students. As all Audubon graduates are dispersed throughout Chicago's school systems, upon graduation Audubon's Native

American students will be absorbed into high schools in which the majority of non-Indian students have not been familiarized with American Indian history or culture.

In the not too distant past, Native Americans have been subjected to instances of blatant racism while students in Chicago public schools. A recent Chicago Tribune article contained the following remembrances of a 34 year old Sioux man about his experiences as a public school student in Chicago:

> "I was called a dog-eater at school, even by the teachers. When I was younger, I didn't like to admit that I was Native American. They had programs [at the American Indian Center], and I would have to come up either Wilson or Clark [streets in the Uptown area] to get there. There were a lot of (Appalachian whites) in the area then, and if you didn't have blond hair and talk with a twang, you were going to get beaten up. I got beaten up a lot" (Griffin, "City's Native Americans...")

American society in general has progressed in terms of race relations. Today it is unlikely that any teacher in any Chicago public school could get by with regularly calling Indian students "dog-eaters." While there are fewer overt examples of racism these days, racism remains pervasive in American society. Racism, whether intentional or not, dictated the clustering of Native American children at Audubon. Immediately upon graduation from Audubon, Native American children must once again confront racist attitudes in the school environment.

A significant portion of the dropout problem appears to rest with the high schools themselves. According to the Chicago Sun-Times, from 1990-1992, 77% of Chicago's public high schools reported a decrease in 11th grade reading scores, while only 16% showed improvement ("School Report Card," 11/30/92). Even the best Chicago public

high schools are only at parity with an average Chicagoland public high school[7]. Physically, most Chicago high schools are housed in large, imposing structures that only increase the sense of isolation felt by freshman, particularly those who, like the Audubon students, come from small, insular settings designed to give them the individualized attention they need. Violence is very much a part of the high school experience in Chicago where, in 1991 (the first year statistics were compiled for on campus arrests), almost 10,000 arrests were made (Selinker 2). In 1989, nearly 40 percent of murder suspects in Chicago were under 21, and of those accused, the greatest number were age 17 (Casey and O'Connor). Much of the violence is related to gang activity. Even if a child is not directly involved in gang activity[8], he or she is apt to fall victim[9] to it.

Since the NAES report was compiled there has been a shift in the distribution of Native American students throughout those high schools identified in American Indian Education in the Chicago Public Schools as "the four [Lane, Amundsen, Senn, and

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[7]Only ten Chicago public high schools were included in the top 99 Chicagoland public high schools ranked by ACT scores. Even the two highest scoring Chicago public high schools, Young Magnet and Lane Tech, ranked near the middle of the pack at 42nd and 46th, respectively.(Chicago Consumer, Vol.4, Number 6,1991).

[8]Most gangs are formed along racial lines, and while there are Black gangs, White gangs, and Hispanic gangs, there is no Native American gang. Even if we were predisposed to form a gang, we simply haven't the numbers to do so. A few Indian youths have attached themselves to gangs in an effort to form peer alliances (or merely survive), but for the most part, despite the pressures placed upon them, Native American youths do not join gangs.

[9]In a 1991 survey conducted by the Illinois Criminal Justice Information Authority, one in five students said they were afraid they would be hurt or bothered in school, and one in five said they were afraid they would be hurt going to and from school (Selinker, 1).

Mather] with the greatest American Indian student populations in the city in 1989-90" (39). As of September 28, 1991, the Chicago Board of Education listed the four Chicago public high schools with the largest Native American student population as Lane, Young Magnet, Admundsen,and Lake View. Although Mather and Senn are no longer included among the four schools with the largest number of Native American students, I have included Native American student enrollment information about them because they were included in the original NAES "top four" (See Table 5).

Table 5
Distribution of American Indian Students
In Chicago Public High Schools, as of September, 1991

	Grade 9		Grade 10		Grade 11		Grade 12	
High School:	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
Lane	3	6	2	4	3	0	0	1
Young Magnet *	0	2	3	5	5	2	0	0
Amundsen	4	2	3	3	1	1	1	0
Lake View	2	0	0	2	0	1	0	2
Mather **	2	1	0	0	0	1	0	2
Senn **	0	0	1	0	1	0	0	1

* Young Magnet also lists 3 Native American girls in Special Education.
** Mather and Senn are not necessarily ranked 5th and 6th in percentage of Native American students. I include them here for comparative purposes only as they were included in the NAES report.

According to Chicago Board of Education figures, as of September 28, 1991, Young Magnet, which was not included in the NAES "top four," now has the second highest Native American student population of any Chicago public high school.

Interestingly, the November 30, 1992 Chicago Sun-Times reports that Young Magnet has the highest average ACT[10] composite score, 22, of any Chicago public high school, while Lane with an ACT average of 21.5, is the second highest scoring Chicago public high school (Chicago Sun-Times, 11/29/92).

It would seem that the 100% dropout rate due to course failure[11] mentioned in the NAES report (41) is not attributable to the inability of some Chicago American Indian children to compete academically, but it is doubtful that any of the Native American students enrolled at either Young Magnet or Lane are Audubon graduates. Young Magnet and Lane head the list of what NAES refers to as "selective schools [which] enforce entrance criteria...based on measures of student potential for academic success" (15). As the median combined reading/math score for Audubon 8th graders for the years 1990-1992 shows them to be at grade level 7.4 (Table 4, page 18), it is unlikely that an

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[10]American College Test scores reflect 11th graders' ability to perform college level work. Average composite ACT scores range from 1-32, and reflect achievement levels in English, math, reading, and science reasoning.

[11]The statistics that indicate a 100% dropout due to course failure fail to take into account the practice in Chicago public high schools whereby students who show up for the first day of classes are retained on school rosters until they are formally dropped at the end of the grading quarter. These students may show up only for the first day's classes, yet they are given "F's" as quarterly grades. While these children may appear to have failed academically, their grades reflect the cumulative total of individual "F's" given for missed homework assignments and exams. Nor do the statistics accurately reflect the number of Native American children who have simply "opted" out of the public school system by enrolling in parochial schools or transferring to out of state Indian schools.

Audubon graduate would qualify for admission to either Young Magnet or Lane where NAES reports "competition is fierce for admittance" (15).

The NAES report doesn't indicate how many former Audubon students were among those profiled in the School Level Dropout Analysis (42-45) but, when compared against Audubon's median 8th grade achievement scores, the figures are confusing. If Audubon graduates are included among those Native American students enrolled at Young Magnet or Lane, one could hardly expect them not to experience course failure. Yet according to the NAES study, Lane shows a 0% dropout rate for its three Native American Indian students, while the less academically demanding schools, Admundsen (composite ACT score: 16.3), and Senn (composite ACT score: 15.5) have Native American student dropout rates of 50% and 75% respectively. The fourth high school profiled, Mather (composite ACT score: 17.2), further confuses the picture. While Mather is more academically demanding than either Senn or Admundsen, and less academically demanding than both Whitney Magnet and Lane, the NAES report indicates a dropout rate of 100% for Mather's two Native American students ("School Report Card," 11/30/92).

Academic achievement scores aren't the only factors that play a part in the high school dropout problem. The November 30, 1992, Chicago Sun-Times reports the percentage of low income students enrolled in Chicago public schools is 79.2%, compared with the state average of 32% (18). Low income students are unevenly distributed throughout the city's schools, so while some high schools are relatively untouched by the social problems that invariably accompany poverty, other schools are

virtually overwhelmed by them. The November 30, 1992, edition of the Chicago Sun-Times shows the following distribution of low income students and graduation rates for the six Chicago public high schools mentioned in this report:

Table 6
Graduation Rate and Percentage of Low Income Students
For Six Chicago Public High Schools

High Schools:	Low Income Students:	Graduation Rate:
Lane	20.4%	81.4%
Young Magnet	23.1%	87.3%
Lake View	45.8%	51.3%
Amundsen	62.2%	34.7%
Senn	67.2%	47.3%

Because there is no system for tracking the whereabouts of individual Native American students as they progress through the Chicago Public School system, I was unable to obtain formal enrollment data for any of the Audubon graduates. Because of my personal associations within the American Indian community in Chicago, I do know that, while there are former Audubon students at both neighborhood high schools, Lake View and Amundsen, there are none at Young Magnet or University High, the high school counterpart of University of Chicago Laboratory School (Lab). While one could speculate endlessly about "where and why" Native American high school students are, common sense seems to indicate that like other Chicago parents, Native American parents who are able to avoid enrolling their children in neighborhood high schools do so. Common sense would also seem to suggest that, if the parents of Audubon graduates had had

options available to them for enrolling their children in something other than neighborhood high schools, they would have done so.

The NAES study points out that "American Indian children in Chicago have all the risk factors associated with poor school achievement"(46), but while all Indian children may have some of "the risk factors associated with poor school achievement," some may have all. Because poverty begets social problems, it is likely that American Indian children living in Uptown are more apt to have multiple risk factors in their environments than Indian children living in more affluent areas. Simply by enrolling their children in Lab School and University High, parents demonstrate affluence, in that simple, minimum tuition rates begin at $800 per month in kindergarten and increase proportionately as a child progresses through the grades (1992 Lab brochure). Whether the parents of the Native American students at Lane and Young Magnet are or aren't as affluent as the parents of University High students is a moot point, for before they are admitted students at Lane and Young Magnet, like students at Lab and University High, they must demonstrate high levels of academic achievement. In other words, whatever risk factors they may have, those risk factors haven't precluded academic achievement among the Native American children enrolled at Lab, University High, Young Magnet, and Lane.

Personal Observations and Conclusions

The glaring need for individualized statistics on all Native American students in Chicago is apparent to anyone attempting to research the dropout problem. The

numbers of Native American students are so small, the population so mobile, and the student body so widely dispersed that, unless Native American children are identified and their individual progress tracked as they progress through the school system, it is virtually impossible to reach any definitive conclusions. Not only is there a need to monitor Audubon students' progress and whereabouts, there is a need to obtain information on Native American students enrolled at Lane, Young Magnet, and Lab. Only by gathering data on those Native American students who are doing well academically can we determine how best to help those who are academically floundering.

All Native American communities are the sum totals of their divergent components. While it appears that the majority of Native American service organizations and the majority of Native Americans requiring social service intervention still reside in the Uptown area of Chicago, Chicago's Native American community is dispersed throughout the greater Chicago area (AIDEA, Demographic, 9). Because the Native American community organizations in Chicago remain housed within the Uptown area, there is a tendency on the part of most of these organizations to view the community rather myopically. Indeed, community workers, even though they may well live in other areas, when referring to the Native American community often do so in terms of the Native American population living in Uptown. To persist in thinking of the community in such limited terms is to underrate it. Such a limited perception also threatens to divorce the community's problems from their solutions.

Over the years, Indian communities have consistently demonstrated their collective concern for their most vulnerable members. As funding cutbacks strain social service agency budgets, community organizations are forced to develop more creative means of addressing social problems. Perhaps some of the solutions to the social problems that plague the smaller Native American community lie within the divergent components that constitute the greater Native American community.

Although Chicago's Native American community agencies are aware of the population shifts that have occurred and continue to occur within Chicago's Native American community, no outreach program has been devised to encourage Native Americans to remain in the Native American community. While some Native American parents maintain a cultural connection by commuting to Chicago specifically for Native American sponsored programs or events, others attempt to keep their connection to their culture alive through contacts with family or tribal organizations. Many Native American families, isolated from other Native Americans and busied with other concerns, simply lose their cultural connections as they involve themselves and their children in their new non-Indian communities. High rates of exogamy among Native Americans[12] and population dispersal have taken their toll on Chicago's Native American community, and

[12]Rates of exogamy are higher among Native Americans than they are among either Black or White Americans. While marital endogamy is about 98% among Whites, only about 47% of Native Americans marry other Indians (Snipp 158). Although mixed parentage does not inherently result in loss of cultural awareness, increasing divorce rates, remarriages, and mobility create social situations that can readily lend themselves to losses in cultural connections.

that should be of concern to our community agencies. The children of Uptown should be of concern to all of the Native American community, but so should Indian children whose parents, in their zeal to see their children succeed, are depriving them of the richness of their Indian cultural heritage.

Perhaps the Lab students, though they still reside in Chicago, best illustrate some of the social/cultural changes that seem to be developing within Chicago's Native American population. Although they appear to be excelling academically at the most prestigious private school[13] in an ethnically diverse but decidedly upscale neighborhood, Dr. Terry Straus, who has met all of the Lab students, indicates they have little connection with their cultural roots or the Indian community. Conversely, the Audubon kids, though less prepared to succeed academically, are more aware of and more knowledgeable about "all things Indian."

While majority society certainly views the Lab students (and their parents) as successful, the sheer numbers of "successful" "highly assimilated" Indian adults who, in recent years, have chosen to learn about their culture and elected to continue to identify themselves as Indians, seems to indicate that, while education and financial solvency can solve socio-economic problems, Indians, no matter how successful they might become in majority society, still value Indian culture and need the verity in their lives that identification with that culture can provide.

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[13]University of Lab School has the "highest ACT scores in the state;" with "high school tuition of $8,121 yearly,not including books and fees," it is also one of the costliest institutions in the state (Chicago Consumer,Vol.5, Number 7,1992,16).

That there are differences between the Lab children and the Audubon children, and between the parents of both groups of children, is a given. How the community chooses to handle those differences will determine the future of both groups, and of the community as a whole.

Recommendations

Since its inception, NAES College has remained the only Chicago institution dedicated to providing quality college education for Native Americans while encouraging well-educated Native Americans to use their talents to the betterment of the Native American community. While Chicago public high schools blame their failure on the failure of Chicago elementary schools, and the City Colleges blame their failure on the failure of Chicago's public high schools, because it remains dedicated to Indian education, NAES is the ultimate inheritor of the failure of the Chicago Public Schools system to educate Indian children. Because of its unique position vis-a-vis Indian education, NAES seems the most appropriate community agency to oversee and coordinate educational programs within the community. Therefore, if any of the following recommendations warrant implementation, I consider NAES involvement in them to be crucial to their success.

1. Create a system whereby individualized statistical data is obtained for American Indian students. American Indian students are so few in number and so highly mobile that any

attempt to interpret blind Chicago Board of Education statistical data about them renders that data virtually meaningless. Before existing educational programs can be accurately assessed, a method needs to be devised and implemented whereby the progress of individual Native American students can be monitored as they progress through the Chicago public school system. As students' rights to privacy must be protected, it would seem prudent for the Native American community to work with the Chicago Board of Education pursuant to creation of a system whereby the Board of Education could provide the community with individualized student data without violating Board of Education restrictions. Although Native American community organizations are wont to bemoan the lack of data available from the Chicago Board of Education, the community has made no discernable efforts to establish formal communication between itself and the Board of Education. While valid reasons may lay behind the manifestation of this particular oversight, there is no reason for it to continue.

Although the NAES study refers to the "discovery" of Native American students at University of Chicago Laboratory School (Lab), no formal efforts have been made to elicit statistical data about them. As is the case with Native American students enrolled in Chicago public schools, there is a need for the Native American community to formalize communications with private and parochial schools pursuant to identifying and gathering socio-economic data on Native American students enrolled in educational systems outside the province of the Chicago Board of Education.

As the various Native American organizations involved in community based educational programs share a need for individualized student data, they would all benefit from creation of a central data bank wherein demographic and educational data could be stored and accessed by community agencies as needed.

2. Conduct a community-wide educational needs assessment. The same reasons that dictate the need to "cluster" Native American elementary children at risk seem to dictate a need to "cluster" Native American high school students who are at risk for dropping out of school. NAES President, Faith Smith, indicated that, while there were problems with the old Little Big Horn School, funding cutbacks were the primary reason for its closure (Smith).

However, while the inclination to respond immediately to a community need is both natural and admirable, good intentions and enthusiasm do not necessarily translate into success. Rather than assume that the Audubon School Project is working simply because we want it to work, and rather than assume that with a few minor adjustments the Little Big Horn can be successfully resurrected, perhaps we need to thoroughly examine and assess the effectiveness of all past and present community directed educational programs.

As I indicated in my first recommendation, we haven't even gathered the data necessary to determine the educational needs of the Native American community, let alone assess the effectiveness of existing educational programs. In other words, perhaps

it would be prudent to determine where we are before we proceed. Because the education of our children is important, it is important that we take the time to assure that our intervention efforts are and will continue to be effective.

3. Coordinate existing community based tutoring programs, and investigate the feasibility of creating a one-site tutoring program. Whereas current tutoring programs require that high school students adjust to new tutors and a new tutoring site at the same time they are attempting to adjust to a new school and a new peer group, one-site tutoring would provide both consistency and support at a time when it is needed. If the community were to offer a tutoring program for all grade levels through one agency, students would not have to "transition" into different programs upon entering high school. Centralized tutoring would also make it easier for tutors to identify and deal consistently with individual learning problems. If a one-site tutoring program is not feasible at this time (and it may well not be), then minimally those community agencies and community members involved in tutoring our children should meet occasionally and talk frequently.

4. Train tutors for community tutoring programs and develop a parent effectiveness/parent classes for Audubon parents. Community tutoring programs need trained tutors. The Chicago Public Library system and a number of non-Indian community based organizations offer a variety of tutor training programs. Because of its connections to Audubon and its history of involvement in adult education, NAES College would seem

to be the appropriate site for classes designed to impart tutoring skills and teach parent effectiveness training courses.

If NAES College hopes to maintain student enrollment without sacrificing its educational standards, it must reach beyond the boundaries of the Uptown Native American community. While a number of colleges offer classes about American Indians, NAES is doubly unique in that the core of its curriculum is designed for American Indians, and because NAES is a private school it has considerable more control over the content of its curriculum than do Indian colleges whose curriculum is subject to Bureau of Indian Affairs (B.I.A.) restrictions.

Because its core curriculum is designed to teach Indian history, art, and culture to Native Americans NAES has the potential to attract a large, diverse Native American audience. Weekend and evening classes enable suburban and "across town" American Indians to attend NAES classes. Inclusion of a tutoring class in the NAES curriculum might well create a pool of Native American adults who, although they live outside of the Uptown area, may choose to tutor Native American children in the Uptown area.
Simply by including a site visit to Audubon School, and guest speakers from the Audubon School Project and community organizations involved in tutoring programs, NAES would be introducing Native Americans living or working in Uptown to Native Americans who reside outside of Uptown. Should NAES elect to identify and reach out to Native Americans throughout the city and suburbs, it could prove to be an effective

conduit between the various, divergent components of the greater Chicago Native American community.

As NAES already oversees the Role Models Project component of the Audubon School Project, NAES could also design and oversee a program whereby Audubon parents are taught parenting skills and instructed in methods of tutoring their own children.

5. Develop an outreach program designed to reach American Indians throughout the greater Chicago community. If there is a need for academic tutoring in the Uptown area, the Lab children have a need for 'cultural tutoring,' and those who dance, bead, drum, or are particularly knowledgeable about some aspect of Indian culture are also 'role models.' As Lab and suburban Native American parents and children have developed contacts and skills outside of the Uptown community area, it would seem that they represent a potentially valuable asset to the Uptown American Indian community and the community agencies located in the Uptown area. Lab parents and their children, and suburban Native American parents and their children could benefit from and contribute much to Native American cultural and educational programs located in the Uptown area of Chicago. An exchange of skills and the establishment of ties between all the Native Americans dispersed throughout the city and suburban Indians would do much to assure the healthy development of the greater Chicago Native American community.

6. Develop a "skills exchange" program. As funding sources diminish, there is a need to develop social service programs that are more cost effective and self-sufficient. As Native Americans have a love of and familiarity with barter, it would seem that the community is fertile ground for introduction of a "skills exchange." This skills exchange could take any number of forms, among others a program similar to the old Evanston Learning Exchange, wherein a service directory was developed that listed individuals by their area of expertise. Accounts were established in program participants' names and individual accounts were credited for services rendered to other program participants. If, for example, a NAES student with carpentry skills had accrued 20 credit points by fixing an elderly babysitter's porch, he could apply those points toward tutoring sessions with an individual certified to tutor adults.

Like the NAES study, and the community organizations referred to in the NAES study, this report reflects the concern of the Chicago American Indian community for the educational needs of its children. This is not an outside appraisal of community programs, but part of an ongoing self-appraisal by the community of its programs. This report, like the original NAES study, is meant to be disseminated, discussed, and dissected by the Chicago American Indian community as a part of our collective efforts to solve our community problems.

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APPENDICES